

BLUE GRASS BLADE.

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High and Grand East Side
Spring
EDITOR: A. HATHEN IN

HERST OF GOOD MORALS.

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Charles L. Moore
Editor

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LEWIS AND CLARK EXPOSITION.
It is a noteworthy fact that the
Lewis and Clark Exposition is the
first world's fair to be held west of
the Rocky mountains which has se-
cured the aid of the Government.
"And it is also surprising what an
interest is manifested in the Expon-
sition by the people of the East. They
see in the Exposition an opportunity
to visit the Western country at a
greatly reduced expenditure of money,
and not only see the Exposition itself,
but view the wonders of our Western
scenery, and witness the great re-
sources of the Northwest and the op-
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has been flooded with inquiries as to
the Exposition, and it augurs well for
a big travel through the Northwest
this year.

Send us a club of five subscribers
for the Blade at 50 cents each.
We want to increase the circula-
tion of this paper several thou-
sand copies this spring.

A PICTURE OF SOME CHRIS- TIAN MOTHERS.

BY JOSEPHINE K. HENRY.

The one string that preachers harp
on is that "Christianity alone has ele-
vated woman." Its twanging is din-
ned in woman's ears until she con-
siders it a crime to doubt it. The
house hold slave at the cook stove, or
wash-tub who never gets a cent of
wages that all this service is a Chris-
tian duty. The woman who bears a
child every year or two, possibly by
a brutal tyrant that she abhors, it
treats that it is her "bountiful duty"
to multiply and replenish the earth,
whether she is willing, or whether
she is able. The woman who keeps
only barren children, and keeps and
supports the home, is taught that
self sacrifice is the greatest womanly
virtue.

The woman whose purest and no-
blest feelings are outraged by subor-
dination to recognized inferiority is
told that silent submission is evidence
of the model Christian woman.

And so the marital slave, and house-
hold drudge, and the factory and field
tollers struggle to possess the Chris-
tian virtues of silence and submission.
Each village and neighborhood has
its martyrs to these Christian tenets,
and these women are the mothers of
the mental dwarfs and moral mon-
strosities that swarm in Christian
countries, yet we presume to intrude
upon the Oriental nations because
of the corruption of the system in
the United States. Today, in Austria,
one of the most intensely Christian
countries, pregnant women and moth-
ers of large families are double tax-
ed the railroad from Linz to Salz-
burg. These women are engaged
in the Austrian State Railroad Depart-
ment. They are required to wield
the pickaxe, break the rock with
sledge hammers and take it to the
top of embankments in wheelbar-
rows.

Today women are carrying on their
back the stones and mortar for the
new railroad station, at Nuremberg,
Bavaria. In Austria nothing frightens
like religion, and the country swarms
with priests, yet not one of them has
ever protested against women being
used as beasts of burden. Church
and State are Siamese twins in Aus-
tria, and they see to it that women
bear all the children Nature will
permit, and work them like the brutes
of the field.

The negroes are the most religious
people in the United States. Their
outlet of rank barbarism are they such
senseless demands made upon negro
beings as upon the negro women of
the most intensely Christian commu-
nities in the United States. They are
at once child bearers and burden bear-
ers.

The pay they receive is not enough
to keep them in working order, and
often the miserable pittance paid
them for their labor is demanded of
them by brutal or drunken hus-
bands, while the support of their nu-
merous progeny falls on the mothers.
The average negro woman, either
cooks or washes for white families.
She lives in a hut in the slums of the
city or town, with few or no comforts.
She bears children as often as nature
will permit, and her wretched cabin
swarms with her miserable offspring.
Yet through heat and cold, sunshine
and storm, she leaves her own chil-
dren, often without food, to go to the
house of the whites to cook their plen-
tiful meals, and render the lowliest
menial service to Christian families,
who consider they are doing their
Christian duty by paying her the mi-
nuscule sum of five or six dollars per
month for her labor. Her ragged hun-
gry children await her at home, and
more often than otherwise a tyrant
brute of a husband, demands and gets
her wages from her. The negro wo-
men are also the prey of the preach-
ers of their race. Thus the ignorant
creatures are robbed by their em-
ployers, and then are plundered by
we have many negro criminals.
There is nothing in Christian civiliza-
tion so wrong, trampled upon and
outraged as motherhood, and nothing
so cheap. After the pangs of travel
Christianity does not allow a woman
to own her own body, or the offspring
of her body. Negro women are ac-

cused of being dishonest by their
white employers. Whose fault is it?
If the woman had living wages and
had not so many land pirates preying
upon her, she might be at least as
honest as her employer (and that is
nothing much). If I had a house full
of hungry children, and had to neg-
lect them, and slave for 5 or 6 dol-
lars a month I would consider it a
greater virtue to steal food for my
starving children than getting religion
and being baptized.

The traffic in women in Europe and
the United States is appalling. The
civilized world is profoundly stirred
at the revelations regarding the traf-
fic in women at the recent congress
held in Paris, France, and so terrible
are conditions that another congress
is to be held at Frankfurt-on-the-
Main, in October. It has developed
that the traffic in women is as well
organized as was the trade in negro
slaves in the past. Italy, Spain, Ger-
many, Austria, Greece, England, the
United States and South American
countries are engaged in it, and have
their bureaus of distribution, agents
and price lists. These countries are
the strongholds of Christianity. In
addition to this organized traffic in
women, the highways and byways of
Christian lands are lined with broth-
els and foundries of sin.

Christian society stamps the fallen
woman as the outcast of a system
where male chastity is almost un-
known, yet the church says not a
word in regard to all these actual
conditions, but boldly claims that
"Christianity elevates woman."

The truth it 'Christianity itself has
never done anything for woman but
to enslave her body and mind, and
down her to silence, and it never will,
for the corruption of the system is
the subject of the mothers of the race.

The mental and moral fiber of so-
ciety cannot be improved as long as
women are required to be beasts of
burden, involuntary mothers, and
dupes of priestcraft.

The children of the Austrian wo-
man who build railroads, or reap
the harvest in the fields for little or
no pay, emigrate to the United
States and betake themselves to
crime.

The children of the negro woman
who is the victim of Christian society,
crowd into our courts and prisons,
and we ascribe their criminal ten-
dencies to all kinds of causes except
the true one, yet the church and society
can easily find the true cause by look-
ing for it.

If we had pictures of some of our
types of Christian motherhood hung
upon the walls of churches and court-
rooms, instead of scripture texts, they
might be such strong object lessons
as to create a revolution. On the
whole it might seem more important
to any country to have a race of no-
ble and grand mothers, than to
double track with railroads, orna-
ment it with splendid churches, or
spread royal feasts.

Beside these types of Christian
motherhood mentioned there are nu-
merous others varying only in degree.
The widow's mite is one of the
trump cards of the pulpit and it is
played for all it is worth. The church
asks for, and accepts all service,
and all contributions from the poor
and most oppressed classes of
women. The widow lays her mite on
the "altar of the Lord" and the sac-
rifices and suffering of the widow to
obtain the mite is never thought of
so it is landed safely in the collection
box. The women of wealth who are
at ease in Zion are another type of
Christian mothers. They do not bear
many children as the women of the
poor classes, neither do they suffer
and sacrifice as much, but they bear
the same load of credulity their
poorer sisters do, the belief that
Christianity has elevated them to the
position they occupy. Take from the
full woman her luxuries surrounding
gained for her by the exercise of in-
telligence and giant energy and all
the Christianity in Christendom can
not save her from joining the vast
army of drudges who are today the
wards of the church. The eagles of
intelligence rejoice, and the owls of
superstition mourn when one woman
discovers that Christianity is her en-
emy, instead of her friend as she has
been taught.

Neither men nor women are ethi-
cal poets, nor trained thinkers, but
they are both very weak and very
erring creatures and Christianity for
its own interest has bound them up

with solemn vows, and loaded them
down with stringent obligations.
The comparison of the condition of
heathen and Christian women is un-
equivocal proof that "Christianity alone
elevates woman." The truth is, the
heathen women are slandered, their
condition is not so bad as it is paint-
ed, and the condition of Christian wo-
men is not so elevated as it is paint-
ed. There is a vast amount of meth-
od in the conduct of Christians.

Chapel echoes, and pulpit catch-
words serve to delude, but they do not
always convey the truth.

Not Christianity has NOT elevated
woman. If it has, why is the world
swarming today with credulous gis-
tling thin waisted parson's puppets?
Why is it that the world is thrumming
with the noodies, not one in a thous-
and fit for either a husband or a father?

Women must be rescued from su-
perstition to bear sages, or a race of
moral and mental heroes.

Woman has the power to liberate
the Reason, and thought of the high-
est racial promise of the world. Will
she do it?

Let us gaze before her mental vision
the pictures of women of Chris-
tendom, and ask herself if the "Chris-
tian elevation" of woman is all it is
painted to appear by the clergy.

Woe to the world as long as priest-
craft trades on the heart of woman.
That heart with its strength and
weakness, its hopes, its fears, its
desires, its aspirations, and woe too
to Christianity, when the times ar-
rives for it to reckon with woman's
awakened intellect and reason.

Versailles, Ky.

THE HUMAN EMOTIONS

The human emotions are character-
ized by Spencer as the strongest
thing in this world, and I do not care
to dispute his statement.

Feeling is the basis of thought and
action. The senses all feelings, all
emotions, are roused and produced.
We feel, therefore we think, and there
is nothing more in need of restraint
and regulation than our thoughts, for
when they are not dominated by reason,
they run wild and are the sport
of passion and prejudice. Reason is
the supreme faculty in man and
should be his guide in all things, for
it alone can distinguish between truth
and falsehood, right and wrong. If
the emotions are not subject to its in-
fluence, we may and can expect the
most absurd and foolish things in the
conduct of human beings. Because
reason is denied the right to regulate
thought and keep it within the
bounds of rationality, we have reli-
gious fanaticism and fanatics. This
thousandth time and more, very re-
cently in this city. A religious organi-
zation known as the Nazarenes dedi-
cated a new church, and their method
of so doing was principally giving un-
restrained outlet to their feelings. A
report of the meeting says: "A little
woman in faded black stood up in the
new church and in a strong shrill
voice fairly shrieked out these three
words: 'glor-e-e! glor-e-e! glor-e-e!'
holding the last note nearly a minute.
Instantly two thousand tongues fer-
vently took up the sentiment of
praise, and shouts of Amen! Hallelu-
jah! Praise the Lord! and Glory to
the name! swelled into a chorus so
mighty it was deafening."

The report further said: "Specu-
lating in the extreme was one of the
opening features of the evening's ser-
vices. Suddenly the pastor sprang to
the front of the stage, waved his
his handkerchief and whistled it enthu-
siastically. Rising as one person the
whole auditorium was a flutter of
excitement, the demonstration lasting over
a minute. Such was the perfect con-
duct of pastor over congregation man-
ifested throughout. For three hours
thereafter the strange ceremonies,
the preaching and the singing arouse
such high enthusiasm that it ap-
proached pandemonium."

Let us recall for a moment the fact
that we are in the twentieth century
and then reflect on the power which
religion still has to produce senseless
and idiotic actions in human beings.
None in this world ever made such
foolishness possible in human con-

duct, as the religious emotions, and
who, not tempered by reason and
judgment they soon take the form of
a species of insanity. It was always
so, and if the majority of mankind
had not outgrown such tendencies, we
could easily have a reproduction of
many events that exist as a blot on
the pages of history. It is not far
from the fanatic to the fiend, and
those who have read history know
what both have done in the past. In-
tolerance precedes persecution, and
unrestrained religious emotions invari-
ably insure both. Had these Nazare-
nes lived in 1906 when Peter the
Hermit started the crusades, they
would have flocked to his standard
and joined that senseless movement
as readily as the pastor made them
wave their handkerchiefs and howl.

They are made of the same material
and just as destitute of sense and
reason as were those old fanatics,
two million of whom perished in the
"holy crusade from 1096 to 1279,"
which were gotten up for the purpose
of conquering Palestine and wresting
from the Turks the supposed
tomb of Christ.

At one time there were seven hun-
dred thousand men excited to frenzy
on the plains of Asia, and shouting:
"It is the will of God that the Turks
be destroyed." But the Turks proved
too much for the "will of God," and
they still hold the "art, so to speak,"
as Charles Chilton Moore can testify.
Reason played no part in these cru-
sades; the crusaders simply felt; just
permitted their emotions to run wild,
so then actions sustain the claim of
Spencer that the human emotions are
the strongest thing in the world. Be-
ing such, the necessity for their con-
trol is very apparent, and reason is
the only thing that can control them
and keep them within bounds. Shall
we be reasonable beings or emotional
ones? This is a question that con-
cerns everybody, and it is not hard
to answer if one has good horse-
sense. If he hasn't, and his natural
inclination is to be pliant and passive,
he had better go through life under the
influence of his emotions. He will
want to feel and to be acted upon
by others and the conditions that
fate brings to him and makes so
strong and potent. But the man of
character and intelligence, the man
who sees and knows how practical
the affairs of life are, and how neces-
sary it is to be guided by reason and
judgment in all things, will not be
found trusting to the emotions to
lead him through life. Imaginary joys
may be pleasant to experience, but
they are neither safe nor desirable,
and men of good sense will always
prefer standing on solid ground and
dealing with facts instead of fancies.
To sing hal-lu-jah and shout glor-e-e!
till tired and hoarse is a poor form
of amusement, and fitted only for
those who do no serious thinking or
are lacking in the power to reason.

Such people are to be pitied in
their weakness, but censure should be
bestowed on those crafty and de-
ceitful leaders who feed them with
power and profit and work the reli-
gious emotions into foolishness and
frenzy. They are the enemies of man-
kind, the foes of intellectual develop-
ment and the ever present barriers to
reason and common sense, and while
human weakness makes it possible
for them to exercise such control
over the emotions their power for
evil and injury will continue. The
intellect they never seek to reach,
but on the emotions they play contin-
ually and by so doing make men and
women absurd in thought and action.
Any emotion when divorced from
reason will do the same thing, but
none are given such freedom from
restraint as those termed religious,
therefore we see why religion makes
more fools and fanatics than anything
else; and that is why special refer-
ence has been made to the religious
kind in these comments. As the chief
element in religious fanaticism is
built upon fears that are baseless. I
repeat and reiterate the world has no
need of religion and would be better
off without any. Every man who
strives to perpetuate the word reli-
gion in any form is doing an injury
to the race, for the word morality em-
bodies all of man's duties to man and
the entire animal kingdom, and be-
yond that he has none. With religious
beliefs of all kinds destroyed, mortal
man would be a more rational being
than he ever has been, and his other
emotions would be ready to conform to
reason with a little practical expe-
rience and some education. But while

religion holds him in her grasp, it is
uphill work to make the human race
what it might be and should be.
Therefore speed the time when it
will be buried in the deep grave of
oblivion.

CHANNING SEVERANCE
Los Angeles, Calif.

EPISCOPAL

CLERIC ON A BIG JAMBOREE.

Second Fall of Rev. Mr. Ware of
Deadwood—Puts Bishop Hare
in a Dilemma.

Sioax City, Iowa, July 13.—Episco-
pal church circles of South Dakota
are greatly stirred, and Bishop W. H.
Hare, of Sioax Falls, is in a quandary
about what disposition to make of his
archdeacon, the Rev. T. C. Ware, of
Deadwood. The archdeacon has taken
on a headlong tumble from grace and
has been on a hilarious spree. His
arrest in Lead City was followed by
the intervention of influential friends,
and he was spared the further humili-
ation of being lodged in jail.

The Rev. Mr. Ware is archdeacon
of the Black Hills diocese, one of the
wealthiest and more important dioceses
of the Episcopal church of South
Dakota. He is a man of fine talents,
generous to a fault, the head of an ad-
mirable family, and has accomplished
excellent results in the church. His
disgrace, therefore, is keenly felt
throughout the State.

If the archdeacon had been less riot-
ous when indulging in wine the affair
would have had a chance of being
hushed up. But he scandalized people
in the hotel where he was stopping,
and roamed the street using uncler-
ical language. Apparently he found
delight in ordering pedestrians out of
his way, and then saying, with a
gruff, "When I'm good I'm very good
indeed—but when I'm bad I'm horrid."
He had a companion for a time, an
Englishman, who discreetly got out of
sight before the police intervened.
Friends who were leading him into a
quiet street passed a church where a
service was being held. Mr. Ware in-
sisted upon going into the church "to
show 'em how to preach," but he was
not permitted to do so.

Finally he was taken to the house
of a friend on the outskirts of the
city, but he made his escape and re-
turned to the hotel, where he became
so obnoxious the police took a hand.
He was allowed to pay a fine of \$35
without a public arraignment. No
statement has yet come from him,
and he has not yet, so far as known,
resigned his place as archdeacon. He
has a strong following, which is ready
to forgive much in him.

DR. WILSON'S ROME BOOK.

Work on Dr. Wilson's Rome book
is going ahead in good shape and it
will probably be ready for those who
have subscribed in the next three or
four weeks. If you want it sent in
your order, either with the money or
without, if you haven't got it at this
time. The Doctor is at his best in
this book and those who fail to get
one or more copies will be disap-
pointed. The price is only \$1 and it
is going to be a book that ought to
sell for at least \$1.50.

INGERSOLL MEMORIAL PICNIC

To Be Held in Moffitt's Grove, near
Newton, Iowa, August 13th, 1905.

The annual Liberal picnic held in
R. B. Moffitt's Grove, near Newton,
Iowa, will be in memory of Col. R. G.
Ingersoll, C. A. Windle of Chicago,
editor of the Galling Gun, and one of
the foremost orators of the Central
West, will deliver the address. There
will also be music, recitations and
other entertainments to make time
pass pleasantly as well as profitably.
Remember the date, Sunday, August
13th, and make preparations to attend.

K. of P. FAIR
NICHOLASVILLE

One Fare for the Round Trip
(Plus 25 cents).

Via

QUEEN & CRESCENT ROUTE.

Tickets on sale August 29th, 30th
and 31st; good returning September
1st.

Ask ticket agents for particulars.

GIVE US AN ARREST ON THE MILLIONAIRE

I got so tired reading of and hearing about millionaires, that I wish I could emigrate to "Poverty Flat," or that they would emigrate to "Jerusalem the Golden." It seems to me the climate, soil and locality there would suit them exactly.

Poor old Mother Earth does not seem to be a suitable place for the abode of such fine folks.

It might be a good thing for Edward VII to colonize those of royal blood, and royal fortunes, and I wish he would, for we might then have a rest on the millionaire.

The American press devotes its greatest energies to exploiting the millionaires. Telling of their summer and winter palaces, red ward-robos, and jewels, yachts, dinners at \$1,500 per plate, \$5,000 collie dogs with retines of servants, automobiles, dinners to monobos, weddings with disgusting and vulgar display. All this and much more are dished up daily to the American public.

The influence of all this enters into the daily conversation of old and young, until every one you meet rines in the conversation something about their millionaire relative, visitor, or great grandfather's step daughter's cousin's niece, who is going to marry a millionaire, or is being divorced from one.

It seems to me people have gone daff on millionaires.

It may be there is a good deal of counterfeit coin in the millionaire's coffers, alloyed dollars and watered stocks, that would not pass current over the bank counter, and then again all these may be up to the gold standard.

Never having had experience in handling millions, I have only newspaper authority on this subject, but I know from actual contact with them that the average industrious struggling man and woman is in the fierce battle of life and it requires earnest effort to earn an honest dollar.

I know people who sit up and complacently talk of the expenditures of millionaires, who have not a dollar in their pockets or anywhere else to bless themselves with. This talk about \$100,000 houses, \$25,000 dinners and \$500 gowns, is like the talk of the person about streets, stripes, crowns and harps in New Jerusalem.

Whether these things are true or false, the eternal harping on them is both disgusting and cruel in a country that is swarming with beggars, paupers, half clad and homeless poor, starving sewing women, legions of desperate miners and helpless families, and indigent children working at starvation wages in factories and stores.

These appalling conditions struck the tenderest chord in the great heart of our own Robert G. Ingersoll, when he said: "I don't see how it is possible for a man to die worth five or ten millions in a city full of want, when he meets almost every day the withered hands of beggary, and the white lips of famine. I should not think he could do it any more than he could keep a pile of lumber when hundreds of thousands were drowning in the sea."

Think of a woman wearing hundreds of thousands of dollars worth of jewels and guarded by policemen to keep her from being robbed in this Christian country. Think of women wearing gowns that cost thousands while in the slums of their own cities other women are giving birth to children in cellars, on beds of mouldy straw, without a garment to put on the newborn infants, and the Sheriff knocking at the door to evict the women in travail.

An impassible gulf is fixed between our millionaires and paupers, but the half way house between the two is swarming with those who have the bone and sinews of civilization, the creators of wealth, the managers of morality, who realize every hour that life's pathway has its thorns, its debris, its foul odor, its dark pestilential scenes, and terrific battles which crush that which is noblest in the human heart.

Strange old world this! While the millionaire drives his automobile at 80 miles an hour and finds death, the pauper infant is thrown into the morgue. While the millionaire girl with royal robes and jewels visits in rose water about joy, jubilee and Jesus, the wretched creature, the victim of poverty and lust suicides and is "thrown in with the city's dead."

While the millionaire is giving feasts at hundreds of dollars a plate, the struggling young man who can

not find work puts a bullet in his brain.

Is it any wonder that suicide has become a mania? Is it any wonder that all this talk and print about millionaires breed discontent, discouragement and despair? Is it any wonder that the masses feel that Christianity has dropped them through its riddle as slag, and turned her pious attention to savages in foreign lands? We have miles of misery to one millionaire, and the Gomorrah of our dens of doom over-shadows all the splendor of the millionaire's palace.

The woman in the palace brings forth a son for Harvard or Yale who revels at Sherry's or plunges at Monte Carlo, until he dies of his excesses. She brings forth a girl to be traded to a rose pricelet for a title.

The mother in the slums bears weakened children by the dozen, compounds of criminals and prostitutes, destined for the prison, the brothel, and gallows. After 18 centuries of the Gospel of the Galilean this is the picture. Ward McAllister wrote an inside history of society's exclusive 400, but "The bitter cry of outcast America" is yet to be written.

In the face of all this we go on talking about millionaires as though we knew what we are talking about. But we don't. Who ever saw or handled a million dollars outside of the bankers?

How can realize how much money a million is?

The people in business life who deal in thousands are few in number. A few more deal in hundreds, but the masses of the people (and reputed rich ones too) handle only dollars and cents, and consider themselves lucky if they can have a few of either in their pockets. All this gush and talk about colossal fortunes is at once unwise and disgusting and more often makes the people every day a flash-light is thrown on them it knocks a naught off the calculation. The people with common sense in their heads and common cents in their pockets are the dependence of this weary old world.

Give us a rest on millionaires. Personally I have nothing against them, and I wish them well, but I am weary of hearing of them.

I guess they will go right on until they run against something they were not expecting.

Strange things are happening and stranger things are in the future.

Versailles, Kentucky.

END OF THE CHICAGO STRIKE.

The Chicago strike has ended after a struggle of three months and a loss of 30 lives and thousands of dollars to the strikers, many of the old employees having taken other places.

If the strikers had gained their demands it would possibly have still been an ultimate loss to them. A working man may, by doing his best for his employer, in every way, as it is right that he should do, gain the good will of his employer so as to induce him to do for the working man even more than the letter of their contract requires, but it will be a rare case when a poor laborer can force a rich employer to do for the laborer any more than simple necessity demands.

The employer and the laborer are equally dependent upon each other, and not merely peace and quiet of mind but common business prudence dictates that the employer and the laborer shall do for each other, and generally, if each will do something more to assist the other than actual obligation requires both parties will be benefited, or if only one of the parties will do this that party will be benefited. If a man is working for a man who does not pay him enough or otherwise appreciate him the chances are that somebody will notice that fact and both from sympathy and business interest offer that working man a better position.

I believe it is generally true that any man who does not seem to be a good man would appear better to us if we knew better about his affairs.

I have frequently found, to my surprise, that a man was better than I thought, but have only rarely found that a man was every day I thought. A hundred times in my life I have been surprised to find qualities in a man that I had thought bad, and perhaps not as many as five times in my life have I found bad qualities in a man that I had thought good.

So that as a general rule of conduct nearly all of us, it is best to proceed on the supposition that the other man will be as good to you as you are to him, and it has been my experience that the rich are just as good to the poor as the poor are to the rich. Labor unions of course have a right to peaceable existence, but when they propose to effect their designs by violence that is, of course, just as culpable as any other violence.

But when the most ideal labor union is debatable. Labor is commodity that has its value in the market just like any other commodity and this value is determined by supply and demand just like any other commodity, and therefore when labor is too cheap rivalry among employers will raise it and when it is too high competition among employers will lower it; so that when all the time and expense of belonging to a union is considered, I believe it would generally be better if each laborer would rely upon himself and his own good reputation for his success.

If any one organization of laborers succeeds it must necessarily be at the expense, at least partly, of other labor organizations.

If shoemakers, for instance, advance the price of their labor, the manufacturers who have to pay them will charge more for their shoes, and every other laborer in any other department has to pay more for his shoes. And so, if every laborer, in every department forces up the price of his labor that same laborer will have to pay higher for all he gets, and so there is no ultimate benefit to him. If a laboring man gets twice as much for his labor, and has to pay twice as much for all he buys or rents or hires, he certainly will not be benefited.

An aggravating loss to the laboring man is the money that has to be paid to the editors of labor union publications and labor union agitators, none of whom produces anything.

The best way is for every man to take care of his own business and to get the best wages that he can simply upon his own merit.

GIRLS SAVE HIM FROM MOB

Assaulted at Casa, Ark.—Had Been Warned Not to Preach There Again.

Disregarded The Threats—Carried his Little Child With him to Church.

Mob Attacked Him During the Progress of his Sermon, and While Trying to Escape From Them a Number of Shots were Fired at Him. Casa, Ark., June 27.—Rev. J. L.

Gray, a Methodist minister living at Pottsville, Ark., was assaulted by a mob of Casa citizens last night while in the middle of his sermon, which he was delivering at the schoolhouse. It seems that the Rev. Gray had been warned not to attempt to preach in Casa, but notwithstanding the threats he came into town yesterday evening in a buggy, in company with his little girl, it is supposed, for protection, thinking no one would attack him on account of her presence.

Many jests and taunts were made to and about the minister as he drove through town on his way to where he expected to put up for the night. He had sent word he would reach Casa to preach last night; that the Casa people had said they would kill him if he came here again, but that he would be here to fill his next appointment, which was yesterday evening; and true to his promise he came, but in all probability he wishes now he had not done so.

The congregation was a small one, comprised mostly of women and children, and he had proceeded about half way through his sermon when the presence of the mob was discovered by the little girl that had accompanied the minister, who cried: "There are those murderers."

A Little Girl Saved Him. The minister at once attempted to leave the pulpit, but to do so he had to pass out by the mob, and but for the fact that some of the little girls clung to him and thus thwarted the ruffians, the mob not desiring to hurt the little girl, and he had passed out into the dark, and once past them he made good his escape.

A number of pistol shots were fired in his direction. It is not known whether the mob intended to merely frighten the minister or kill him outright, but it is supposed they merely intended to give him a severe beating. Rumor has it that they had provided a leather strap with which to whip him. It may be that they became enraged at his escaping and shot to hit, or may have only fired the shots to frighten. It is not known who fired the shot, but it is said there were twelve of fourteen people of Casa.

Just what the mob grievance is, is not generally known. It is said that the Rev. Gray bears an excellent reputation, and is an able minister. He left town this morning. Considerable excitement prevails in the little town on account of the affair.

Many of the citizens express their regrets on account of the affair.

She: "Do you suppose real angels have wings?" He: "Well, you haven't."

ARRESTED FOR RAPE

Rev. R. W. Meeker of Dunlap in Crawford County Jail—Free Methodist Preacher.

Is Accused of Raping His Sister-in-Law Mrs. Orrie McElwain of Willow Township.

Rev. R. W. Meeker, preacher, painter, and paper hanger, was arrested at Dunlap Tuesday on a warrant charging him with rape. The complaining witness is Orrie McElwain of Willow Township and the information charges that McElwain's wife, a sister-in-law of the defendant was the victim of the crime.

The preliminary hearing was set for July 10 before Justice E. Gulick. Up to this time Meeker was held in the Crawford county jail but it is said that prominent Dunlap parties have consented to go on his bond and that he will be released to his family.

Meeker is a well appearing man of about forty years of age. When interviewed by the Review he declined to tell much of his life or discuss the charge against him. He said he was an Iowa boy, that since he was nine years of age he had made his own way in the world, that he had studied for the ministry and had held some of the best churches in the Free Baptist church of Iowa, one of his charges having been at Burlington. Meeker denied the charge against him and refused to outline his defense at this time. He asserted that he had been on good terms with both Mr. and Mrs. McElwain since the time when it was alleged that the offense was committed. That he had been to their home and to his, that the two families had planned to take their Fourth of July dinner together and that the arrest was a complete and overwhelming surprise to him.

Meeker is a clergyman but on account of the smallness of his congregation at his home and vicinity he has followed the trade of painter and paper-hanger to eke out his living. He is said to be an eloquent speaker and has many friends in Dunlap.

Mrs. McElwain is a young woman about eighteen years of age, she lives with her husband and his brother on a farm in Willow township. It is said that she said the crime was committed by violence and that it was fear that kept her from making the accusation sooner than she did. She will appear before the justice at the preliminary hearing and testify against Meeker.

It is a most sensational case, the charge is a serious one and it is best that prejudice be held in check on both sides until facts are more fully known.

OPINIONS OF CHURCH FATHERS

And Other Lights of the Christian System Regarding Women.

According to St. Bernard, "Woman is the organ of the Devil."

St. Anthony, "Woman is the fountain of the arm of the devil; her voice is the hissing of the serpent."

St. Bonaventure, "Woman is a serpent, ever ready to sting. She is the lance of the demon."

St. Cyprian, "Woman is the instrument which the devil uses to gain possession of our souls."

St. Jerome, "Woman is the gate of the Devil, the road of iniquity, the sting of the scorpion."

St. Gregory the Great, "Woman has the poison of an asp, the malice of a dragon."

St. John Damascene, "Woman is a daughter of falsehood, a sentinel of Hell, the enemy of Peace; through her Adam lost Paradise."

St. John Chrysostom, "Through woman the Devil triumphed, through her Paradise has been lost; of all wild beasts, the most dangerous is woman."

Talmud, "When thy daughter has reached maturity set one of thy slaves free and betroth her to him."

Jewish Prayer, "Blessed art thou, O Lord, who has't not made me a heathen, a slave or a woman."

Luther, "No gown or garment worse becomes a woman, than that she will be a woman."

John Wesley, "Giving up witchcraft is giving up the Bible."

THE LETTERS ABOUT BEING GOOD AND HAPPY.

I think the letters about being good and happy that are being written to the Blade are the most interesting and profitable that I have ever printed.

They are successful and indicate good mental and moral qualities in their writers and I hope I shall succeed in making that the special theme of this paper.

In that connection there are three things that now more than ordinarily forcibly are called to my attention. We make ourselves and others un-

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happy by speaking unkindly of others. Of course other people do wrong just as we do wrong, and there are times when it is right to say this, but, in a large majority of cases, the wrong that is attributed to people is unjust, and to speak it, hurts them and hurts us who speak it.

If we do not think evil of others we are not apt to speak it, and if we use good judgment we are much less apt to think evil of others, because we have so often found that people are better than we thought they were, and have not often found that they were worse than we thought they were and all of us realize that if people knew our troubles as we know them they would have more sympathy for us.

Another thing is that we suffer more from the anticipation of evil than we do from its actual presence. But it may be the dread of coming evil that makes us guard against it and avert it. But in my own experience I have suffered more from troubles that I felt were liable to come than those that actually came.

Another great source of trouble is being in debt. I do not believe that to be poor, if not in debt, is a common source of unhappiness, but I do believe that hardly anybody can be happy and be in debt, and I believe it would be better almost to suffer for the necessities of life, than to suffer from debt.

If we are in debt it is not best to try to conceal it, but to live more economically. If those people who are trying to teach laboring people how to do less work and get more wages would spend the same effort and money in teaching them to be more conscientious and to live more economically they would do more good.

(From Lexington Leader.)

MURDER

Lee County Man Loads Up on Liquor and Slares His Man at Church.

Beattyville, Ky., July 17.—John Miller shot and killed James E. Ellis and wounded James E. Thomas during a battle at church on Frolly Creek last night. He was drunk, went to church with two revolvers and started trouble.

Mob Threatened to Lynch Louisville, Ky., July 17.—Telegrams from Beattyville, Ky., say that John Miller, of Breathitt county, shot and killed James Creech and wounded Jas.

First Citizen: "That new neighbor of our, Mrs. Jones, seems an ill-natural sort."

Second Citizen: "Why, I called her up on the telephone yesterday and asked her if she had any idea where her husband was staying, and she rang off without answering me."

Third Citizen: "I don't wonder—he's dead."

A Possibility.

My little boy, five years old, so writes a Chicago mother, was talking about God the other day. I told him that God gave us everything we had. He turned to me after thinking awhile and said: "Mamma, what would we do if God was to go broke?"

Agnosticism at Home.

"Pa, what's an Agnostic?" "One who doesn't know."

"Jimmie!" The way ma talks you must be about forty-six different kinds of an Agnostic."

MORAL MAN

The moral man is the last and the highest product of evolution, and sooner or later, he is destined to rule the earth, and convert it into an Eden for the human race.

He knows that love is the only real religion and that happiness is the only good; he inflicts no pain, no strife nor discord. He hates hypocrisy; he seeks the good of all; he speaks the truth and pays his debts; he does not parade his virtues for the praise of men.

He knows that his duties and his obligations are commensurate, he realizes that no people on the surface of the earth are so remote from him whose happiness and welfare are not bound up with his; he knows that the hopes and the fears, the joys and the sorrows of all the inhabitants of the earth are indissolubly knit together; he knows that none can suffer wrong without all sharing in that wrong; he knows that none can feel the delightful thrills of joy without all sharing in that joy; he knows that those who grow better cannot make him more miserable; he knows that the world cannot grow wiser and make him more ignorant; his sympathies are universal and co-extensive with the race.

The moral man is certain that as long as man continues to hate and kill his brother man that we are nothing more and nothing less than well dressed barbarians, and he reads with sadness and sorrow the advice of our chief executive that American citizens should always be ready and always anxious to fight. The moral man cultivates freedom of thought and encourages liberty of speech. He does right from a sense of honor and a love of justice. He searches after truth regardless of all opposition, knowing truth alone can make us happy and make us free. He is willing and anxious to sow good seed in the world and let others reap the harvest. He knows that every man and every woman differs with him in many ways, and because of this he is perfectly tolerant of all, and has no quarrel with his fellow man on account of race, color, nationality or religion or difference of belief.

He is true to himself and makes his outer life exactly correspond to the inner man; he knows that enlightened reason is the highest, the best, and the only safe guide in life, and because of this he seeks light on every subject that has any bearing on the happiness of the human race.

He knows and deeply feels that morality is the life of the perfect man; he knows that morality recognizes nothing but happy relations among men, and that whoever disturbs these relations is immoral, and he protests against every infraction of the moral law.

The moral man constantly seeks to promote harmony and co-operation among all his fellow men. The intelligent moral man knows that the foundation of morality is sensibility and that every sentiment being a sacred right that he dare not infringe, and because of this he is ever ready to protect the birds of the air and the beasts of the field from cruelty and he is filled with sadness and sorrow when he reads that the President of our great republic is constantly encouraging the practice of savage and wanton cruelty to animals.

The moral man has no desires inconsistent with the happiness of any human being; he knows that life is incomplete without a home and hence he marries, but is very careful in the selection of his life partner; he knows that the hearthstone, the fire-side is the source and center of nearly all the joys of life, and because of this he marries the woman that he loves. He will not marry for wealth, for place, for power, for position, for title, for social prestige, nor from any motive except to found a happy home and fill it with the sweet fragrance of love. He will not marry the daughter of the presumptuous, the insane, the scrofulous, the syphilitic or the criminal father and mother, because he knows that the inexorable law of heredity would destroy the hopes and the happiness of the children and increase the sorrows and the suffering of his fellow man.

He knows that his own welfare and the welfare of his children are inseparable, and because of this he marries a woman sound in body, sound in morals and sound in mind. The intelligent moral man knows that no man can be perfectly free until men are free and hence he works for the freedom of all; he knows that no man can be perfectly happy until all men are happy and hence he works for the happiness of all.

The intelligent moral man has no desire to accumulate lands and goods and money beyond what is necessary to satisfy all the legitimate wants of mind and body. Food and raiment

and shelter for the body and leisure for the study of Nature and the enjoyment of association with his fellow man cover all the wants and desires of the moral man. He knows that true manhood and womanhood are the only badges of honor, and the only conditions of happiness and that wealth can never become a true standard of respectability or a worthy ideal in life. The moral man knows that if he possesses more earthly goods than he needs that some of his fellow men will be compelled to suffer from want and privation.

The intelligent moral man knows that his wives, our mothers, our sisters and our daughters ought to be as free as their brother man, and he will never cease his efforts until woman is completely emancipated from the cruel disabilities that have been imposed upon her through the long ages of the dreary past.

The moral man knows that the domestic, social and political restrictions which have so long narrowed the sphere of woman when removed will give to her the same rights of civilization, and will mark a new epoch in the history of the world, because he knows that justice and liberty are the essential conditions that underlie the happiness of the human race.

If the moral man happens to be the produced son of parents who are scrofulous, insane, syphilitic, or consumptive, he will never marry, because he knows that the inexorable law of heredity will visit upon his children an awful burden of pain and sorrow, and he shudders at the very thought of bringing unhappy children into the world.

He knows that every child has the right to be well born, and that it would be criminal in him to transmit Pandora's box to his posterity; he knows that the child who is born with his country and that all humanity are his brethren, and that the practice of goodness and kindness is the only true and rational religion.

The moral man has no ambition to gain places of power, but he has a constant desire to exercise the power of love in all the relations of life; he seeks not to exalt himself above others, but is always a willing servant for his fellow man; he has no love for titles and he calls no man Lord or King nor pope, because he knows that these are a curse to the world, but he uncovers his head and his knees touch the ground in the presence of the pure man and the noble woman. He knows that pure men and noble women are the salt of the earth and the only hope for the betterment of the human race.

The moral man has no fear of the jailor's keys, the policeman's club or the hangman's rope, he does not fear the invisible power that rules the world, for he is keenly conscious that a life of goodness must be in harmony with the Infinite and Eternal Cause; he has no fear of anything except the fear of inflicting pain and doing wrong.

The moral man knows that self-control is the highest virtue and that dominion over his fellow man is the basest crime, and that it has filled the earth with gloom and sorrow; he knows that the love of power destroys the feeling of love, and that dreams of dominion are the empire can never flourish in the heart of the good and the great, and because of this he never bows to the mighty nor asks the weak to bend the knee to him.

In the vocabulary of the moral man there are no such words as master and slave, because these are inventions of crime and destroy the peace and happiness of man. The intelligent moral man knows that he is a product of the earth, and that he must return to the earth, and that he spends his time, his energy and his energy in beautifying and adorning it, and to make it a happy home for himself and his fellow man.

The moral man does not reserve his flowers for funeral occasions, but he strews them along the pathway of the living, for he knows that when life is extinct the sweetest fragrance of the sweetest flowers arouse no emotions of pleasure in the powerless heart.

The moral man is at peace with himself and with all that lives and to the decaying he knows that when life is extinct the sweetest fragrance of the sweetest flowers arouse no emotions of pleasure in the powerless heart.

The intelligent moral man knows that the very rich and the very poor are the sum and the dregs of society and a curse to the human race, and

because of this he exercises his best endeavors to weed out these vicious elements and replace them with the industrious, the moral, the virtuous and the good.

The intelligent moral man knows that the weak have as many rights as the strong; that children have as many rights as adults and that women have as many rights as men, and because of this he spends his life in defending the rights of all. He knows that rights do not depend upon age or sex or nationality or color.

The intelligent moral man knows that there can be no excuse or pardon or justification for taking the life of any plant or tree or animal or man except it be necessary to promote the happiness of the human race, and because of this he teaches and practices kindness to everything that lives. The intelligent moral man knows that the new world of science in which we are now living is far better than the old world of theology in which our fathers lived, and because of this he constantly labors to bring the chains of bondage transmitted to us from the brutal and benighted past.

He knows that we live in a natural world, and he is ever seeking to dissipate the evil delusion that we are living in a supernatural world. He knows that the world was naturally good and he knows that all religions are the products of Evolution, and because of this he treats with the same impartial justice the Jew, Mohammedan, the Buddhist, the Christian, the Spiritualist and the Mormon. For he knows that goodness and morality are not in the selfish degree dependent upon any system of supernatural religion.

The intelligent moral man knows that enlightened reason is the only reliable oracle, and he does good and acts right in this world because he is commanded, but because it brings joy and gladness to himself and his fellow man. The moral man knows that his morality will bring him no applause nor pecuniary reward in the present evil state of society, but his sense of duty compels him to be honest with himself and his fellow man, for he knows that in the long run others will reap the reward of his right doing.

The intelligent moral man has no fear of a final judgment day, because each day of his life he lives in strict accordance with the Infinite and Eternal Cause. The moral man is compelled by the study of phenomena constantly occurring around him to conclude that he can not alter or change the course of events by prayer or by the sacrifice of oxen, lambs or doves or by any other device, and because of this he is ever striving to enlighten his fellow men and teach them that the absolute is eternal and unchangeable.

The intelligent moral man knows that the great mass of humanity are hard to raise to a higher level, but he never ceases his efforts, because he is certain that the universal law of Evolution will aid him in his work, and finally bring all men into relations of peace and happiness.

The intelligent moral man longs to see the day when the press and the pulpit of America will teach the science of morality instead of the mysteries of religion, and thus hasten the day when the Godless of peace will spread her white wings over the earth and fill the world with joy and gladness.

The intelligent moral man wastes no time nor energy in combating a theological devil, but he is constantly active in fighting the devil of greed and lust and selfishness and war which for ages have made a hell on earth, and destroyed the peace and happiness of the human race. The moral man knows that the fulfillment of his promises to his brother man and the discharge of his obligations for the very day is the foundation of good order and progress in society, and because of this he is as faithful as the law of gravitation or the rising and the setting of the sun.

The intelligent moral man knows that no human being has any knowledge of a future state of personal existence; he knows that there is no key that will fit the lock of the future; he knows that the door is barred and locked, he knows that the will has been lifted; he knows that no demon of an invisible world has ever visited the earthly home of man, and because of this he deeply deprecates the existence of a priesthood whose only office consists in the propagation of groundless hopes and baseless fears; the intelligent moral man is positively certain that when a dog, a horse, an ox or a man is cremated or decomposed in the grave that their personality is forever lost, and because of this he is ever striving to impress upon his fellow man the folly of saving his time, his money and his energy in the employment of ambassadors to plead for him in the court of another world.

The moral man seeks to drive the

fear of death from the earth and to teach his fellow man that living or dead he is forever in the embrace of the Infinite and Eternal Cause.

The intelligent moral man knows that out of Chaos has come the cosmos, and he knows that Evolution first produced the savage and religious man, and that they reddened the rivers of the earth with blood. He also knows that millions of ages had to elapse before the moral man could be produced in the natural order of events, but Nature having already evolved the moral man he considers it his sacred duty to work with her, and hasten the day when this highest type of man will over-spread the earth and fill the river of life with joy and gladness.

T. J. BOWLES, M. D.
Muncie, Indiana.

THE CASE OF ELIJAH.

Little Perry's Sunday School teacher told her class last Sunday about the ascent of Elijah to heaven. When the boy got home he desired to learn further particulars from his father concerning the event.

"Was Elijah an awful, awful, awful good man?" he asked.

"Yes, he was a very good man."

"Well, how did he get started up?"

"One of the best I believe."

"If other people were as good as he was, wouldn't they have to die to go to heaven?"

"I can hardly tell you about that. Perhaps they wouldn't."

"The best man that ever lived?"

"Did he just give kind of a jump and keep on going?"

"I think he merely raised his hands towards the sky and that he then floated upward."

"Sposing there had been a lot of telegraph wires for him to get caught in?"

"But they didn't have telegraph wires in those days."

"Maybe that's why God doesn't take people to heaven that way any more—because they might get caught in the wires, like kites you know."

"Perhaps."

"I wonder how long it took him to get there?"

"I don't know. Probably not very long."

"But if he went too fast he might of bumped his head mightn't he?"

"It isn't likely that anything of that kind happened."

"Because if he had and got hurt he'd of fallen back again, and they'd of seen him, wouldn't they?"

"Oh, we can't tell about those things. It was a miracle which God performed to make the people believe in Him."

"Is Elijah up in heaven yet with the same body he had when he was on the earth?"

"I suppose so."

"But the angels are just spirits, aren't they?"

"Yes."

"The spirits can see one another when they get to heaven, can't they?"

"Oh, yes."

"Is all of them that goes up to heaven from the earth their souls?"

"That is what we are taught to believe."

"But Elijah all went up—his feet and hands, legs and all—didn't he?"

"So the Bible tells us."

"I wonder where he gets new clothes up in heaven when his old ones wear out?"—Chicago Record-Herald.



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There is no slavery more hurtful than that of hatred, whether it be of one section for another, or of one race for another, for, as is shown in history, in the end the oppressed become free and their oppressors are lost.—Booker K. Washington.

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